171 826 if they had cut the rope higher up, the woman would have come out beautiful, and then all Indians would be white and beautiful" (Lehmann-Nitsche 6, 195, 196). As we can see, "white" and "beautiful" are clearly equated in this myth.

826 Just as most Tapirapé do not fit their own ideal of beauty with regard to skin color, they do not fit it either with regard to stature, for while most of them are small, they like large men.

They also like a body where none of the parts provided by [302] nature are missing, except for the hair, which is cut on specific occasions, and the body hair, which is carefully plucked. For this reason, namely, for esthetic motives, Chief Kamairahó would not allow one of his incisors to be removed, although it was quite loose and the source of frequent complaints on his part.

291 [171] Like most Brazilian Indians who do not yet live in close and continuous contact with the Whites, the Tapirapé, both men and women, go altogether naked. [Ed., a sentence is omitted.] And like most Indians in this country, the Tapirapé always go barefoot. The men merely wear the penis sheath and sometimes the waist cord.

171 192 When I asked the Tapirapé for the name of their penis sheath, someone first told me the word nohó. This is the name given to the penis in Karajá, but those Indians do not use a sheath. They tie the prepuce just over the glans with a cotton cord that they call noodakán (Krause 2, 204). Later I heard among the Tapirapé the word cherakuichivohúa to designate "my penis sheath," from cherakui, "my penis," and húa, which is related to the word for "leaf." [Ed., the first paragraph of p. 84 is omitted.]

291 [287] [105:84] The penis sheath of the Tapirapé is made of a strip of inner bark, from one and a half to two centimeters wide, taken from the stalk of the central leaf of a palm called pinavó by these Indians and simply "palm tree" by the non-Indian population of the Araguaia. As a rule, each man possesses a number of these strips, hung in bundles and rolls on the walls of his hut.

To make the sheath, the strip is folded so that its tips nearly join. Then the tips are slipped together into the resulting knot. [531] This produces a funnel with oblique walls, sometimes adorned with a few burns made with lightly applied live coals (Photo. 20). A special device prevents the funnel from opening too easily: before